

B. Colman,

for the Rev. Author.

ASSURANCE

Sacramental-Question

Concerning

ASSURANCE

LONDON

Printed by J. B. Colman, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Sacramental-Question

CONCERNING

ASSURANCE

How far necessary to

Sacramental-Question

Concerning

Preparation to

ASSURANCE

A New and Improved

System of

LONDON

Printed by J. R. ...
at the ... on the ...
1790

A

Sacramental-Question

CONCERNING

ASSURANCE:

How Far Necessary to

A Worthy Communicant,

Practically Answered, in a SERMON,

Preparatory to

The Lord's-Supper.

Saturday, March 2. 1711.

By *Wm. Thomson*

L O N D O N,

Printed by J. Bradenell, for John
Faulner, at the Talbot, on the
Bridge. 1700.

Printed by J. B. Smith, at the
No. 1700 Bridge.

That I apprehend the same
 TO THE
 READER.

Having reason to believe
 the following Discourse
 was of some Use to several
 who heard it, to comply with their
 Desire, and in hope of doing good
 to Others, it is now Publish'd.
 If it be objected, That the Style
 is too Negligent and Copious;
 and the same things express'd o-
 ver and over in different Phra-
 ses, and sometimes the same re-
 peated, which may be well enough
 in Preaching to a mixt Auditory,
 but more exactness should be us'd
 in Printing; I have only to say,
 That

To the Reader.

That I apprehend the same Pul-
pit Stile ~~will best~~ answer my End,
as to the Service of those, for
whom I principally intend it.

May I find Mercy of the Lord
who is Father, Son, and Holy Spirit,
in whom I am devoted
and brought upon their Knees,
seriously to bless God, for what
He has done, and what now He does,
I shall more heartily rejoice in
it, than to have the Approbation
and Applause of all the Witty
People upon Earth, who have
not Wisdom enough to know
themselves, and consider their
latter End, and prepare for Death
and Judgment, which cannot be
without seeking of Jesus Christ,
the only Redeemer and Saviour.

To the Reader.

our of Sinners, to reconcile us
to God, and save us from Wrath
to come, His Grace, and Mercy,
and Love, is above all we can think.
Oh be Humble and Thankful;
adore Him, and admire His rich,
free, and glorious Grace, but
abuse it not!

London, April 17.

1700.

J. S.

A

To the Reader.

out of sinners, to reconcile us
to God, and receive from his
hand, His Grace, and Mercy,
and that is what all we can think
Of be Humble and Thankful;
and that is what all we can think
Of be Humble and Thankful;
and that is what all we can think
Of be Humble and Thankful;

1. 2.

A

A Sacramental-Question, Con-
cerning ASSURANCE,
How far necessary to Wor-
thy Receiving.

1 Cor. XI. 28.

*But let a Man Examine himself,
and so let him eat of that Bread. —*

IN this Verse you have it plain-
ly suppos'd, That 'tis a Christi-
an's Duty to partake of the
Lord's-Supper. The manner of the
Performance is regulated, but the
Substance of the Duty is presuppos'd,
viz. to *Do this in remembrance of Christ.*
He ought to eat of this Bread, and
drink of this Cup, and shew forth
the Lord's Death this way; only
take heed not to rush hastily, with-
out previous Self-Examination.

B

● That

2 A Sacramental-Question,

That solemn Preparation is necessary to the right performance of this Duty, may be argued from the Instance given of one special part of that Preparation, The due Examination of our selves. *Let a Man examine himself, and so let him eat of that Bread.* — 'Tis a Christian's Duty to partake of this Solemn Ordinance: He must not do it rashly and unpreparedly: And it is one special Part of necessary Preparation, to Examine himself.

Quest. But some will be ready to say, I have Examined my Self, and endeavour'd to know the true state of my Soul, but I cannot come to a Determination; Whether I have Sacramental Graces in truth, and am partaker of Life from the Spirit of Christ, or no; and consequently, how is it my Duty to come to this Ordinance for Spiritual Nourishment? After all my Examination, I cannot positively conclude, that I am in a state of Grace; at least, I have many Doubts and Fears; I have

have no Certainty, no Assurance of my good Estate towards God. May I nevertheless come? Is it my Duty, while I have so many Doubts and Difficulties unresolved, and am so far from full Assurance and Joy? This I shall endeavour to Answer, by considering how far Assurance is necessary to our Worthy Receiving: You will have my Thoughts of it, in the following Particulars.

Ans. First, That in the diligent use of God's appointed means; it may ordinarily be known, Whether you have truly Repented of your Sins, and do unfeignedly Believe on the Lord Jesus Christ; And so, whether you are sincere in your Christian Profession, or no. By Self-Reflection, and comparing your selves with the Word of God, endeavouring to prove your selves, and making use of the Assistance of Books, and Ministers, with Prayer to God, to enable you to discern the true state of your Case, you may ordinarily come to

4 A Sacramental-Question,

the knowledge of your selves, and your Spiritual Condition. I speak not of the grossly Ignorant, or of such as live at that rate of Licentiousness, that they cannot but know they are Impenitent, or may easily know it on a little Reflexion, but of such as doubt, and have some reason for it.

Secondly, He that endeavours not to know the true state of his Soul, that with a prepared Heart he may joyn with his Brethren and Fellow Christians, at the Table of the Lord, liveth in continual Sin. He that will not endeavour to come Worthily, and accordingly Examine himself, that he may be dispos'd, and fitted for this Ordinance, he continueth to disobey an Order of Christ. 'Tis not enough to say you have no Assurance, or are afraid to come without it; that will not excuse you from Sin. Many keep off, on such pretences, lest they should Eat and Drink Unworthily, and so Sin: But consider

der not the Sin and Danger on the other hand, of staying away, upon such grounds as will not excuse them before God. Consider therefore what is the faulty cause of your Ignorance of your selves, and of your true state towards God? Is it not Sloth and Carelessness, Negligence and Remissness, Earthly Cares, or the Hurry of Worldly Business? And if the doubts of your Sincerity arise from a faulty Cause, you must not plead those Doubts, as a sufficient Excuse for not coming to the Lord's Table.

There is a faulty Carelessness, in some good Christians, that they do not observe and record the Workings of God's Spirit upon their Hearts, and so the *time of His Love* is not taken notice of, nor remembered. To allude to what God says to Ephraim, Hos. xi. 3. When Ephraim was a Child, I taught him to Go, taking him by the Arm, but *he knew it not*, did not observe it. You must reflect, enquire, and consider what God

¶ A Sacramental-Question,

God hath wrought in you, and done for you: Whether you have been brought, humbly to acknowledge your Sin with Shame and Sorrow and Self-abhorrence, seeing your need of Christ, and His Grace, have been perswaded thankfully to take hold of the Covenant, to accept the offered Mercy of the Gospel, and yield your selves to be the Lord's. We lose much of our Comfort, for want of bringing our Doubts to a Determination; and this through Laziness, Sloth and Carelessness. 'Tis true, the want of Assurance will not argue a Man under the Power of Unbelief, but it shews the Weakness of Faith; and we ought diligently to clear it up, whether we are in the Faith, and whether Christ be in us, or no; and whether with all our Hearts we love Him? Which, for the most part, may be known, as well as our Love and Affection to Persons and Things, in other Cases. If we
indw. to be so but, examples reflect
200

Concerning Assurance, &c. 7

reflect and bethink our selves, we may ordinarily know, that we Love.

“ Are you not willing that Christ
“ should be your Saviour, and bring
“ you to Heaven, in God’s appointed way? Do you not make Religion your great Business in this
“ World? Is not your being accepted of God, in Christ, your great
“ Concern? Is there any thing in all
“ the World your Hearts are set more
“ upon, than that you may be Saved
“ by Jesus Christ, and not be found
“ Hypocrites at last? Would you not
“ account the Certainty and Assurance
“ of this, a greater Privilege, than to be
“ Owner of all the Riches and Treasures of the Earth? Is it not your
“ heaviest Burden, that you fear you
“ shall fall short of Heaven? And
“ you dread nothing more, than to
“ be mistaken about your Interest in
“ the special Love of God? Whence
“ have you these Apprehensions,
“ these Desires, this Choice? Can
“ the Devil ever perswade you this
plan ” “ is

" is from corrupt Nature; or, that
 " that you don't love God, when
 " you would give all the World to
 " be assur'd of His Love? You ab-
 " hor every thing that you think
 " will displease him: There is no-
 " thing he requires, but, by His
 " Grace, you are willing to comply
 " with: You would faint love, and
 " serve, and enjoy Him better:
 " There is nothing would better
 " please or more rejoyce you, than
 " to please Him more, and to be
 " more conform'd to His Image, be
 " fill'd with His Spirit, and live to
 " Glorifie Him more in the World:
 " There is no Lust that you would
 " indulge, but desire to mortifie, and
 " are accordingly diligent in the use
 " of Christs appointed Means, to
 " subdue Corruption: 'Tis your
 " Trouble and your Complaint, that
 " you are not more Dead to Sin and
 " the World; you feel the remain-
 " ders of Ignorance, Pride, Selfish-
 " nesses, Carnality, Unbelief, Dead-
 " ness.

Concerning Assurance, &c. 9

"*ness, Delicacy, &c.* You grow un-
"der 'em, as a continual Burden;
"and would rather be rid of 'em,
"than of any outward Affliction
"whatsoever. Doth not all this
"argue true Love to God and Holli-
"ness, true Love to Christ, and Ha-
"tred of Sin? And can you not in-
"fer from hence, What he hath
"done for you, and wrought in
"your Souls? Oh bear not false
"Witness against your Selves! But
"labour, by such Reflections, to
"know your State, that you may
"come to the Table of the Lord,
"with Joy and Praise.

Thirdly, As it is ordinarily some
Sin that keeps a Man irresolv'd, and
in the dark (which doth not excuse
him from the Duty) so for a Man
to mistake his true State, and doubt
and question his Integrity towards
God (if he be *Sincere*) even that
Doubt is his Sin.

He ought to endeavour to know
himself, and make a right judg-
ment

ment, and then come to receive the Seal of the Covenant. His mistake in judging of his own Case, is faulty, and will not excuse him from the obligation of judging more truly and justly of himself. Upright Christians are oblig'd to judge of themselves according to Truth, what really they are, and so to receive what belongs to them, as the Children of God, and Members of Christ, within the Bond of the Everlasting Covenant.

Fourthly, 'Tis a common and dangerous mistake (by which many are deceived) to place the nature of Saving, Justifying Faith, in the Assurance of God's Love; and the Knowledge and Persuasion that we are Pardon'd, and Justify'd, and Accepted of God: Whereas, many truly Believe, and have Faith unfeign'd, and shall Inherit Eternal Life, who yet doubt and fear, and dare not say all this; and others may be persuaded that is their Case, who did never yet Believe in Christ, with all their

Concerning Assurance Ch. 18

their Hearts. The one shall be ashamed of their Fears, as the other of their Hopes, and ^{and of their Doubts} ~~and of their Doubts~~
To place Faith in a meer Assent to the Doctrine of the Gospel, is one Extreme; to place it in assurance of any good Estate towards God, that's another. There is a Blessedness pronounced to such as Mourn, and are Poor in Spirit, and Hunger, and Thirst after Righteousness. They may do so without Assurance. The Unbelief that Condemns is not the not Believing, we are already Justified; therefore the Faith which Saves Men, is not the believing that they are Justified. He that believes he is Justify'd, and Pardon'd, must be so, before he can believe it. By him all that believe are Justified, Acts xiii. 39. We being believ'd in Jesus Christ, that we might be Justified, Gal. ii. 16. Assurance follows Faith; In whom after we followed, we were Sealed with the Holy Spirit of Promise, 1 Eph. 13.
union C 2 All

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All that hear the Gospel Preach'd are commanded to Believe on the Lord Jesus Christ; but all are not commanded or obliged to believe their Sins are already pardon'd, and that they are in a justify'd State; then many would be commanded to believe what is not yet true. And to believe my Sins are forgiven, that they may be forgiven, is very absurd: And yet, if Faith be necessary to Justification, this will follow. To believe I shall certainly be Sav'd, is not justifying Faith. I must be so justified before I can believe it, or be assured of it. The Scripture makes a plain difference between these two, *1. Job. v. 13. These things have I will-ten to you, who believe on the Name of the Son of God, that ye may know ye have Eternal Life; that is, have it in the Seed, and Root, in the Earnest, and Beginning of it. They might have said, we do this already, if Faith consist in believing I am Pardon'd, and shall be saved. And many*

many that have had Assurance, have lost it, as well as many, who have true Faith, may not have reached Assurance. I say, many have lost Assurance who have not lost their Faith; unless a Man may be a Believer and no Believer several times in a Year. There are several States, Ages, and Ranks of Believers; some whereof are yet short of Assurance. And must not the Child be allow'd to be a Child, before he can speak for himself, and say he is one? How many of the Children of God must we then turn out of Doors, whom he receives and loves?

Some of the first Reformers, who fell into this mistake, were Eminent for Faith, and Holiness, and Joy; and by what they found in themselves (speaking what they felt) they described Faith by such a full Persuasion of the Love of God, as many real Christians have not attain'd; by such Assurance and Joy of Faith, as they themselves experienc'd. But the

the Lord knoweth who are His, when many of them do not know themselves. 'Tis the Reality and the Sincerity of our Faith that is necessary to Salvation, not the certain Knowledge of that Sincerity.

I dare not come, says One and Another, to the Table of the Lord, because I can't Believe. I have not true and saving Faith. I can't Believe; But I would ask such, What is it you can't Believe? "Don't you Believe the Wines given by Christ, in the Holy Scriptures, to be true?" "Don't you Believe Him to be the true Messiah, the only Saviour of Sinners? That he hath Ability and Willingness to save to the Uttermost, All that come to God by Him?" That He is Constituted and Impower'd, by Office, to do this, as the Christ of God? "Don't you Believe, from your Hearts, that he is able to Reconcile you to God?" That His Blood can cleanse from all Sin? That you are lost and undone?

“done without Him? That if ever
“you are Reconcil’d, Pardon’d and
“Sav’d, it must be by Him? Don’t
“you desire this above all things?
“Are you not willing to take Him
“as your Saviour and Lord in all
“His Offices, to be taught by His
“Word, to be guided by His Spirit,
“to be govern’d by His Law, to de-
“pend on His Righteousness, Sacri-
“fice, and Intercession, for all your
“Hopes of Acceptance with God?
“Don’t you look for all your Sup-
“plies of Grace and Strength, to
“conquer Temptation, and perform
“every Duty from His Spirit, as the
“Purchase of His Blood? Don’t you
“Believe all the Promises He hath
“made, shall be fulfill’d? and desire
“nothing more than that you may
“have a Share and Interest in the
“Blessings of the New Covenant,
“purchased and promised by
“Christ? And from your very
“Soul, are willing to be His, up-
“on any terms; so that, there is no
“Sin but you would be free from,
“rather

"rather than keep; and accordingly
 "are faithful and constant in follow-
 "ing after Holiness. *John 14. 21.*
 "You can't deny this; and yet, af-
 "ter all, you'll say, you have no Faith,
 "because no *Affirmation*. Doth not all
 "this argue true Faith? You want the
 "Knowledge of your true State; but
 "you don't want true Faith in Christ.
 "Therefore you ought to come to the
 "Table. Nay, that you have not
 "conquered all your Doubts about the
 "great Truths of the Gospel, and the
 "Life to come; and the Mediation of
 "Christ; if yet you have such a pre-
 "vailing Persuasion of those Truths,
 "as brings you to consent to the Co-
 "venant of Grace; to take God for
 "your God, and Christ for your
 "only Saviour; and the Holy Ghost
 "for your Sanctifier and Guide; His
 "Law for your Rule, His Promises for
 "your Security, and the Heavenly Glo-
 "ry for your Rest and Happiness; re-
 "solving, by the Grace of God, to for-
 "sake all that stands in Competition;
 "most will ad blow not and you
 "200711

Continuing Alliance, &c. 87

you are that Believer, and ought
to come to Eat of the Children's
Bread.

Fifthly, There is a vast difference,
as to the Lord's Supper, between the
Case of an *Hypocrite*, who does not
know himself to be *such*, and the
Case of a sincere, real Christian, who
does not know himself to be *such*.
You must not imagine these two Ca-
ses to be alike. The one has true
Grace, tho' he discern it not, and
consequently hath a right to the Bless-
ings of the Covenant, and is bound
to know and discern his Title, and
to receive and partake of the Privile-
ges that belong to his State. But
suppose another Pretensor comes to
the Lord's Table; who hath no true
Repentance, or Faith, and so his
Heart not right with God, but he is
under the Reign of Power, and Do-
minion of Sin. He hath, as yet, no
right to the Blessings of the Cove-
nant; but is bound to know his true
State, that he may be brought to

D

Repen-

Repentance is a great gift from
 him who is ready and able to give it
 nor belong to him, than to carry
 away into exile, in order to his Re-
 covery and Preparation. For if such
 a man were, he hypocritically pro-
 fessed that he wanted Faith and
 conversion to God; which he hath
 nothing left but to receive an Enemy
 and Father for his enemy and
 against the Church. Blend with a
 lie in his Mouth and Heart, against
 that Holy Ghost, and the whole the
 Church of God in vain. There is a
 great difference in this Case, from
 that of a feigning Christian, who
 truly Believes, and cannot say he is
 called of God. There is a further
 difference, in point of Character, of
 true Christians, who are true with
 every Word and Principle, as well
 as some secret Testimonies of the
 Love of God, which in some In-
 stances of the Holy Spirit is not
 the Hope, which is not in the
 of the ground of Joy of the

Confessing Believers, &c. 63

into this condition of the world
which they themselves did not see
in the Psalm, *Almighty Beloved*
who were *Believers* (as they
to the Ordinance) and *Believers*
with God, who *Believers* *Believers*
say, that he *Believers* *Believers*
Christ, and *Believers* *Believers*
Heart, yet he *Believers* *Believers*
willing to be the *Believers* *Believers*
now, in the *Believers* *Believers*
Christ, and *Believers* *Believers*
all things. This he *Believers* *Believers*
elf will *Believers* *Believers*
ever be, *Believers* *Believers*
by *Believers* *Believers*
owing knowledge of it, is not *Believers* *Believers*
would *Believers* *Believers*
ing *Believers* *Believers*
four the *Believers* *Believers*
(to *Believers* *Believers*
can *Believers* *Believers*
right *Believers* *Believers*
Scriptures *Believers* *Believers*
we *Believers* *Believers*
Believers *Believers* *Believers*
D 2 Duty,

Day, to live forth the Lord's Death
 this way. He doth truly consent to
 the Covenant, and should come to
 signify that Consent, and receive the
 Seal of the Covenant. And for this, That the Co-
 venant of Grace is mutual between
 God and You, so that from your
 Consent to be the Lord's, you may
 infer that He is Your God. Your
 choice of Him is an Evidence of your
 Interest in Him by a Covenant Rela-
 tion. The Relation is mutual, equal-
 ly, and at once, on both sides; there-
 fore, as soon as we say, as you can
 say, "Lord, I am Thine, and I de-
 sire to abide, continue Thy Ser-
 vant, I would not depart from Thee.
 As soon, and as long as you find
 within you such a Disposition of
 Heart, you may be assured that God
 is your God, and will be your God
 for Ever, and Guide unto Death.
 Surely, There is a true discerning
 of your Faith and Repentance, which
 is born of Assurance, upon which we
 may

2

may all this we see that fully cer-
tain. There is true Love to Christ,
that is short of delighting and enjoy-
ing Love; even desiring and resting
in Love. Tho' down be not the Wit-
ness and Seal of the Holy Spirit to
give Joy, there may be so much know-
ledge of our good Estate arising in a
way of Duty, as to prevent doubt
and terror of Mind; even a good
Hope, through Grace, short of Certainty,
and full of Persuasion.

And, if a Man may not all in one
good Hope (that he says he
is assured certain Judgment con-
cerning his State) a great deal of God's
Service for the Christian Church
would be hindered. For Instance,
He only that's Penitent, should profess
himself Penitent; and he that truly
desires Christ and His Grace should say
he doth desire it; only they that have
received Saving Grace, should give
God thanks for having received it:
And yet, if none should confess Sin,
and profess Repentance, but such as
knew

know certainly, and with Assurance, that they are truly Penitents, and so none should beg Grace, without first telling that they desire it, till they have Assurance of the truth of those Desires: if none should give Thanks to God for Redemption, Pardon, Calling, Justification, Adoption and Sanctification, but such as have full Assurance, that they have received all these, there would be little Confession, Prayer, and Thanksgiving in the Christian World: It is unlawful to say, I believe, while there is a mixture of Doubts: We must let alone a great part of our Religion, if we may not rest upon Hope, more of Assurance. And if all doubting trembling Christians should be admitted to the Lord's Table, till they have Certainty and Assurance, there would not only be very few as partakers of it, but we should exclude some of the best, the most acceptable, and most wisdom Obedient at that Feast of Love: Therefore we may have assurance

ny

by Faith and Scruples, yet if Con-
science, enlightened by the Word of
God, do not positively condemn us,
(the upon Self-Examination, it doth
not clearly and fully absolve us,) we
may come in Hope, and say, I am
in Assurance. (The you have not yet
attain'd Assurance of the Love of God,
and of your reconciled relation to Him,
yet, by waiting on God, in the use
of His Holy Ordinances, you may
expect and hope to attain it, and
may and ought to wait for the Com-
munications of His Grace and Love,
in the use of all His appointed Means,
and His one End and Will of His
Lord's Supper, to strengthen your
Faith, and to help doubting Christi-
ans. You have them a Sign and
Seal of the Righteousness of Faith.
The Blood of Christ is there pre-
sented as shed for the Remission of
your Sins. The Benefits of Redem-
ption are offer'd to you in particular,
and you are called to apply them to
yourself, as if your Names were men-
tion'd.

tioned. You are there call'd to pro-
 fess your Acceptance of Christ, and
 the offer'd Salvation of the Gospel,
 and to surrender, and give back your
 selves wholly to be the Lord's. This
 Feast was not appointed only for
 those who are the most perfect Chri-
 stians, and highest in Grace; but for
 the Relief and Supply of your Spi-
 ritual Wants. You come there not
 only to be Thankful for what Grace
 you have received, but to receive
 more. What would you think if
 one should tell you, You must not
 eat, till your Hunger be first satisfy'd;
 or not come on the Fire, till you are
 first Warm; or not take Physick, till
 you have recover'd your Health?
 The Seal of the Covenant are ap-
 pointed for our growing Comforts,
 that the Blessings of the Promise might
 be more abundant Consolation and
 Joy. And in this Ordinance you first
 out-Spend more fully, more par-
 ticularly, and more particularly come
 for the help of our Faith, than by
 the

the Ministry of the Word. What is
spoken in general, by the Preaching
of the Word, is here particularly ap-
ply'd to individual Persons; to sup-
port Weak and Doubting Christians,
as well as to confirm the Joy of their
Stronger Brethren. You may as well
neglect hearing the Word, and pray
and hope for Faith, as expect Assur-
ance, and neglect the Lord's Table.
The Primitive Christians, who walk-
ed in the Fear of God, and in the
Comforts of the Holy Obedience, con-
tinued in the practice of breaking the
holy Bread (partaking of this Ordinance)
and so could eat their common
Bread with gladness of Heart,
praising God. It may be you'll find
as *Jesus* made Himself known to the
two Disciples in breaking of Bread
(to allude to that Expression, tho' I
think it not meant of Sacramental
Bread) so you may find, by walking
on God in this Ordinance, your
Doubts scatter'd, your Jealousies re-
mov'd, your Difficulties clear'd, your

A Short and Sweet Answer,

Objections answered, and the good-
ness of your State, which before was
doubtful, made manifest and evident,
to the Joy of your Soul.

Therefore refuse not to pay Ho-
mage to your Crucify'd Saviour, by
breaking of this Ordinance, believ-
ing that you shall not do it in vain.
It may be, e'er you are aware, your
Soul shall be, as the Church of *St.*
Andrew's, you can't tell but your At-
tendance on this Institution, shall be
the happy means, which God will
make use of to scatter and cure your
Doubts. And, by your neglect of
this Ordinance, you not only take
the most likely course to increase and
continue your Doubts and Fears,
but are in danger to lose that Ser-
iousness of Spirit, and sense of Reli-
gion, which you now have, by de-
nying your self those Means and
Helps, by which it is preserv'd and
maintain'd in other Christians.

Lastly, Consider, that after Self-
Examination, you may sometimes

Concerning Assurance, &c. 37

And one Grace more evident than another. A Christian can say sometimes, more hopefully, that he lives by Faith; sometimes that he has true Repentance, and Godly Sorrow; sometimes he can say more concerning the truth of his Love to Christ; sometimes concerning his Hunger and Thirst after Christ, and the Spirituality and Fervency of his Desire: And if you can discover Truth and Integrity of Heart, as to any of these, you may so far take Comfort. But especially, as to Faith and Love, the two Radical Graces, which do influence and strengthen all others, and by which you may make the best judgment of your self: now we are to say. And a difference you must allow for different Times and Seasons. There may be, you cannot now say so much concerning this or the other particular Grace; yet at such a time, upon serious Reflection, you could say a great deal to the Glory of God, and to your own Comfort: you think

28 A Sacramental Question,

think that it is much better now with
others than with you; but it may be
the last Month, at the last Sacrament,
you could say truly, concerning your
Communion with God, and the Evi-
dence of His Love, and the Expec-
tion of your own, and the Exer-
cise of other Graces, a great deal
more, than any of those Christians
and Brethren, whom you preferred
to be so much above, and before
you. Remember, how at such a time,
according to such a Scripture Ob-
servation on Upright Christians, your
Hearts could bear witness, and God
did bear witness, by His Spirit, that
you were not Hypocrites. Did you
not record it? Did you not promise
to remember it, and improve it?
Call to mind what hath past be-
tween God and your Conscience in such
things. And if there be no notable
declining to the World and the Flesh,
or commission of any thing, or wil-
ful Carelessness or Remissness, (which

28 12 c 1

and be particularly repentant of, and
 reform'd in order to Pardon and
 Peace? you may take notice in for-
 mer Evidence and Experience. If
 a Father have forgiven a Child that
 had offended him, and told him so
 much so be every day telling him a
 gain and again, that he hath forgiv-
 ven him, so he won't believe it.
 If God hath comfortably reliev'd
 your Doubts, who know this, when
 you may be encourag'd by it, for
 you have not alway the same Oppor-
 tunity of Helping outward or inward
 to discern right the State of your
 Soul; not alway the same Channels
 of Appropriation, or Testimonies of
 Mind, or Assurance of Gods Love
 to determine and resolve the great
 Question. It is unreasonable, on a
 very small to expect a new Answer
 from God; as if he had given you
 none before. *Matthew 23. 34.*
*Woe be unto you, who say, We see
 Signs, and so the Apostles Expect-
 ation, which is frequently objected in
 the case; *Woe be unto you.* He was
 doubting*

whether it be lawful, if it be a transgression
 to eat any of these: and what
 is the use of Food & Wine. You ought to
 consider, that the Word we render
 Doubting, is *disputandum*, making a
 difference between *Quæstio* and *Disputatio*.
 It is not a point of Eating at
 the Lord's Table, but of Eating these
 Meats, which were forbidden by the
 Law of Moses to the Jews; as such
 as had been offer'd to Idols, and af-
 terward sold in the Market: Meats
 to be Eaten at an ordinary Table,
 concerning which, one who believ'd
 the Obligation of the Law of Moses
 thought to be Unclean. He was per-
 suaded of the Unlawfulness of Eat-
 ing, but he knew he may Lawful-
 ly forbear. This is quite another
 matter, than the case of an ordinary
 doubting Conscience: where a Man
 only doubts on one side of an Action.
 It is there but reasonable to choose that
 side, where he hath no doubt, rather
 than the other, where he suspects he
 may transgress some Law of God.

that he be not certain. While the Doubt lasts, till a Man be better informed, (supposing he be mistaken) he should forbear acting against his present Opinion, and Judgment. *Whatsoever is not of Faith, is Sin, &c.* Whatever a Man doth, without being perswaded of the Lawfulness of it, tho' it be not a Sin in it self, it is to us him, who doth it against his Conscience. But as to matter of *His Duty*, such as, Doing this in Remembrance of Christ, and shewing forth His Death, by coming to His Table, it is otherwise. The Doubt will not excuse him in the neglect of his Duty. His Doubt is double, whether he be not bound, by the Command of Christ, to Communicate; but on the other side, he doubts whether, by some other Law of God, he ought not, as yet, to forbear, as one thinking himself only qualified. Is such a case. What should a Man do, but endeavour to fit, prepare, and qualify himself, as soon, and as well

well as he can, that he may not continue to offend God, by transgression of Obedience in an Order of Christ. And can such ever say, he is in certaintie he is not qualified to come, as he is certain, in the general, that it is his Duty to come?

As to the Expression, *He is Damned if he Eat*. The meaning is, He is Self-condemn'd, his Conscience condemns him; for he knows it lawful to fasten; and he believes it to be unlawful to Eat. If he do Eat, he acts against his own Judgment, and so is self-condemn'd. As to matter of Duty, an Erring Conscience, be sure, will not cancel the Obligation of the Law of God. If we doubt concerning that, which God hath made our Duty; our Doubt will not excuse us from Sin; for God hath bound us to know our Duty and do it. Whatever our Opinion and Perswasion be, the Obligation to obey the Command of God remains: Our

doubting

doubting whether it be our Duty, doth not make it cease to be so.

Howev' some Melancholy Persons, under great Confusions and Temptations, may suspend and stay away for a while, lest they should run in to Despair, on the Apprehension of having Eaten and Drunk their own Damnation. They ought not to cherish such Doubts and Fears, but endeavour to overcome them, and ask Advice and Counsel, and use all other fit means in order to it; they, being better acquainted with themselves, they may come with Peace and Comfort. If your Hearts consent to be the Lord's, according to the tenor of the Covenant of Grace, you ought to exort, and Declare that Consent, with your fellow-Christians.

Twelvly, Consider that there is a Scrupulous Conscience, which tho' resolv'd and satisfy'd, in the main, concerning Duty, when it comes to act, is perplex'd and hindred by unaccountable Fears. Tho' there be

22 A Sacramental Question,

no just rational Separate Grounds
of Fear or Doubt, yet a Person of
weak Faith, little Knowledge, and of
a timorous Disposition, easily dis-
quieted with general Jealousies and
Fears, as to himself and his Neighbour
towards God. His fears (which he can
tell particularly from the Holy Scrip-
tures why) that he is not worthy of
that he shall receive unworthily if
he eat and drink Judge
himself to himself. Ask why he thinks
so, he has only some conjectural Sus-
picions, some uncertain Surmises of
his own Condition, arising from some
mistaken notions of the Qualifications
and Preparation necessary to a Wor-
thy Communion. These general, un-
scriptural Doubts, Jealousies, and
Fears, if continued and increased,
will increase, and, like Drops in the
Water, continue and become one too
then. But a good Man would not
deal with his Neighbour, after this
manner, as with himself. He would
not, he ought not, to judge hardly
on of

of a Neighbor, by general Rumors and Accusations, or every idle Objection, and imaginary Supposition, shall be made to his Prejudice; if, when particularly Enquired into, solid and positive Proof is wanting. You must not judge hardly of your selves, any more than favourably, but according to the Word of God, the Rule of Judgment.

Lastly, If you have not Assurance, yet if your Heart stands you out of Hypocrisy and double Dealing; if you can say, As far as I know my own Heart and Life, I think I do sincerely conform to the Covenant of Grace, and am really changing to my Principles and Ends; I am voluntarily willing, without reserve, to be the Lord's. You may add, to renew and seal your Covenant. Can you say, "I believe the Gospel to be true; I am willing to receive Christ for my Saviour, and to Love and obey Him; to resign myself to Him, to be ruled by His Word, and to abide in His Love."

A Sacramental Question,

“Laws, and liv’d by His Right-
“outness: My Imperfections I be-
“well, my Corruptions I strive a-
“gainst, and endeavour to Mortifie;
“and, as far as I know my self,
“am willing to part with every
“known Sin: I am not certain, I am
“a true Believer, but I would fain be
“deliver’d, by Christ, from the Do-
“minion of Sin, as well as the Con-
“demnation of it. Now, where the
“Case is thus, what should be a bar to
“your coming to the Lord’s Table?
“Such a sense of Sin, and striving against
“it, and desire to be rid of it, is your ve-
“ry Fitness. And in this, as well as
“other cases, we may act according to
“the best of our Judgment, notwith-
“standing some considerable Doubts.
“*Christians.* You may come with
“Humility and Reverence, paying Ho-
“mage to a Crucify’d Saviour, having
“found your Sins, and being humbled
“and penitent, judging and condemn-
“ing your selves for every sin that you
“have not so clearly discover’d your
“Graces, as to be able to Rejoyce, you
“may

Concerning Assurance, &c. 237

may come with broken and contrite
Hearts, as *Psalm 51*. If you
can't come with Assurance, that you
are *Paradox* *Stature*; you may come,
sensible of your need of *Grace*. If you
can't come with the clear knowledge
of your *Interest* in Him. Come with
Humility and Confession of *Rever-
ing* *Prostration*, tho' you can't come
with the Joy of Faith, as *Assured Believers*.
Come with Hunger and
Thirst after Christ, and His Righte-
ousness, tho' you dare not yet say,
My Beloved is mine, and I am His.
Come humbly, and Apply yourselves
to Him as you can, if you can't Ap-
ply Him to your selves as you would.
Honor Him as your *Lord*, when you
can't appropriate Him to your self,
as your *Saviour*. Own His Property
in you, tho' you are not assured of
your Interest in Him. Come, and
say, *Lord, I Believe, help my Unbe-
liefs*. If you can't triumphantly
say, *He Loved me, and Dyed for me*.
You can't, with Certainty, say, *He
is mine*; but you can say it, with
Sincerity,

knowing that you desire to be His:
 You resolve to be His, and accord-
 ingly give up your selves to Him.
 Lord, help me; Lord, give me;
 Lord, strengthen me; Lord, deliver
 me, for I am Thine, as the Psalmist
 frequently speaks. You may use such
 Language, Lord, I am Thine, Devot-
 ed, Dedicated, Resigned, Willing
 to be Thine, tho' I can't say, with
 perfect Joy and Comfort, (what that
 truly is) That He is Mine. You
 can say, Lord, If I am rejected, re-
 fused, cast off, and left to Perish,
 then shall One Perish, who did
 heavenly and unfeignedly Desire to
 be the Lord's: But, you may be cer-
 tain, that such shall never Perish, if
 they follow on to know the Lord,
 and seek him.

Let me therefore bring this home
 to Doubting, and Trembling Christians,
 who are afraid to part from
 the Lord's Table, and yet, for want
 of Assurance, are doubtful whether
 they should come or no. You have
 said, at yet are not yet Faithful?

40 A Sacramental Question.

Him, if you long to have the Love of Christ rule and reign more in your Soul; If it be thus, you may come in Hope, and plead his Word, and pray for His Grace, and devote and give up your selves to be the Lords. You may do this Acceptably at His Table, without a certain Perswasion, and assured Knowledge, that you are passed from Death to Life, and made an Heir of Heaven. Tho' you have some Fears of Hypocrite, you dare not say, but you have some Hopes that you are Sincere; and a mixture of some Fear with your Hope, should not discourage your Doubts concerning the Truth of your Faith, are very consistent with the Reality of it: The sinking of a Tree will not argue it is not a Tree, or not Alive.

Our Lord hath told you, He is willing to be your Saviour: I tell you again, that He is Willing to be Yours, in all His Offices, as Prophet, Priest, and King: He hath done and suffer'd

suffer'd enough (the world think) to
 satisfy His Willingness to declare His
 Love, and express His Kindness and
 Good-will. Can you think of His
 Bloody Death and Sufferings, and
 question His Willingness to Receive,
 and Pardon, and save Sinners? Now,
 dare you deny, that you are willing
 to do this? To forsake all Comforts
 and Pleasures, and accept Him for
 your self? Consider, If you are really
 Willing, you are accepted, you are
 united to Christ, and interested in
 Him. And will you not lift up your
 Heads in Hope? Will you still cher-
 ish unscriptural unreasonable Doubts,
 that have no foundation in the Word
 of God? Will you continue to doubt
 of His Love, tho' you can't deny the
 Evidence of it? Do you not love
 Him so, that you can part with All
 in this World, to be assur'd of His
 Love; and the want of this Know-
 ledge and Assurance, is the daily Bur-
 den of your Hearts, and the Matter
 of your continual Complaint? Will
 you have Assurance? Or shall you doubt?

should ask you, as He did Peter, this
 Evening, or to Morrow Morning,
 Soul, *Lovest thou me?* What Answer
 could you make but this; *Lord, I*
cannot say Thou lovest me, (O the
Weakness) but as far as I know my
 own Heart, I do love Thee, I desire
 to love Thee, I would fain love Thee;
 I approve, esteem, and judge thee the
 happy Soul, that love Thee most,
 and live in Thy Love. Oh, what
 would I not give, or do, or part with,
 if I might be One of them! or better
 The *Reflection* I would make on
 what has been said, will concern two
 Sorts of Persons, of a very different
 Character. *First*, I would caution some, not
 to abuse, or mis-improve this Dis-
 course, by emboldening themselves
 to come to the Lord's Table, in their
 Hypocrisy, and under the reigning
 Power of Sin. Let them not think
 that is enough; if they can but make
 themselves uncertain, whether they
 are Hypocrites or no. There are
 some who have no Assurance of their
 Sal-

Salvation; and it is impossible they should; their State will not alter. They are under the Dominion of Sin, and live in the Impurities of the Flesh, and under the prevailing power of an Earthly Mind, deficient of Love to God, and Devotion to Faith in Christ, and yet will adventure to come frequently to the Table of the Lord: and this is a terrible Fallacy. He that hath loved and desired to be holy, and hath been diligent in his own self. (Temporal Joys, and the Family in many Cases, Spectators in others, and without Repentance, Eternal,) which frightens some from Communicating at all, which it should not; but doth not deter from coming unworthily, which it should.

There are divers such, who find both Negligence and Inconsideration, for want of Enquiring into their true State, are really to blame themselves, from some such thing as the highest Allegiance in the public Duties of Religion, &c.) that their

Some is good, but they do not allow themselves to be so, so thick with the world, and with many, the hurry of their earthly business will hardly permit them to come for Self-Denial, and so they will come, they will do as others, and without further search, and is for granted, that they may and ought to come to the Table of the Lord. Sometimes they have checks of Conscience, and if they think of Dying, are afraid, and will shew any other reason for it. These Professors should take heed of abusing what hath been said to Others, who need it. They like to hear, that many who have Doubts and Fears, concerning their Souls, may yet come to the Lord's Table, 'tis good News to them; for they have sometimes Doubts, and as *Mr. James* (not will they permit them allow it) and yet they will advise them. Oh, how we have you misapprehend, and misapplied, to your own Distresses, what hath been said for them that (as *Mr. James* 10: 25) that their

C 3

that Encumbrance and Burden of
Sins, Objections, Doubts, and
Scruples, Weakness, and Infirmit-
ties, to the new-born Christians, is
to let such consider the Child they
contrast, and the qualifiable Mem-
ber they are, by professing to be-
long to Christ's Family, and for-
taking of His Supper, to living Mem-
bers of His Body, while they are ac-
tually Enemies unto Christ, His Church,
and His Life, and have no communion
with Him. Such are *Guilty of His Body and Blood*,
they join with the Members of
His Church, whose Death they pretend
to show forth. His holy Word will
cry for Vengeance against their Hy-
pocrisy, and sink them under more
dreadful and irreparable Wounds.
They, of all others, shall be *Double*
their Damnation, who thus wil-
fully perjure the Ordinance, and
take the Name of God in vain, by
pretending to be as *Oil* and *Incense*,
while they are *Stinking Swine*, and be-
lieve themselves better than they are,) while
they

they live in secret sin, and wicked
ness, in hatred, Enmity, and Rebellion
against Him.

I may say of the Worthy or Un-
worthy Receiver, as Solomon said of
Abimelech, 1 Kings 3. 15. If he be a
Worthy Man, let a Hair fall from
his Head; but if Wickedness be found
in him, he shall dye. If you come to
the Lords Table humbly and peni-
tently, in Obedience unto Christ, in
such a manner, and for such holy
Ends, as He hath appointed, you
shall meet with welcome; you shall
be fed with the best things of His
House; you shall partake of the Treas-
ures of His Grace, and receive of
His Fulness. But, if you come with-
out sorrow for sin, and without Re-
solution against it; if you come Im-
penitent, and Unreformed, without
Desires, and Purposes, and Endeav-
ours, to forsake Sin, and subdue
Corruption, and be devoted to God,
O yes, You increase your Guilt, you
harden your Hearts the more, you

receive

receive a Curse instead of a Blessing, and will be more under the Power, and in the Possession of the Devil. And *You shall die for't*, unless Sovereign Grace decisively prevent it, by your Repentance and Conversion. I cannot speak with too much Terror to such. But

Secondly, There be Others, Humble and Sincere, Weary and Heavy-laden, Constitute and Broken in Heart, who have many Doubts, and yet much Love, who Fear and Tremble if they come, and yet fear to tarry away. There are many Such, who need this Encouragement. They have the Call of Christ, to remember His Dying Love, their Duty is plain; They ought to make an Adventure of Faith, as Peter (when unlikely to take any Fish) yet, at Christ's Command, let down the Net with attending Sunnys: Or, as the Disciples said to the Blind Man, Be of good Comfort, for thy Faith hath healed thee, Mark 9. Let Faith in
the

48. A Supplemental Question.

the Authority of Christ, bring you
to Remember His Death. This way.
If you obey the Precept, you don't
know the Sacrament as to Comfort, but
Is there no Encouragement in the
Invitation? Let him that is a Third
come, and His Hour will, let him come,
and take of the Waters of Life freely.
Rev. Father, are not all souls worthy,
"that by Faith are justified? Therefore
"Lord, I thank thee, and my fall; I am
"one of them, surely there may be
"Mercy for Me, lasting and Rest
"however Unworthy and Vile I am.
The Invitation is not to such as are
Worthy, but Thankful. We come in
Him, that we may partake of His
Grace, and receive more of the Spi-
rit of Holiness, according as we need
it.

And here, I would not forget the
Case of Those, who are in Doubt,
because they have had a Religious
Education, and by the Restraining
Grace of God, and the Precepts of
His Father, borne by their Parents,
and

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Very respectfully,
[Signature]
order

THE CONSTITUTION OF THE UNITED STATES

Article I
Section 1
All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.
Section 2
The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors in that State.
Section 3
The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof, for six Years; and each Senator shall have the Qualifications requisite for Senators in that State.
Section 4
The Times, Places and Manner of holding the Elections of Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of Elections.
Section 5
The Congress shall determine the Rules of the Proceedings of the Senate and House of Representatives, and may punish Members for Disobedience of the Orders of the Senate or House, for Contempt, or for any other Misconduct therein.
Section 6
The Senators and Representatives shall receive Compensation for their Services, to be ascertained from Time to Time by each House.
Section 7
All bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as to the Form of such Bills.
Section 8
The Congress shall have Power to lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States.
Section 9
The Congress shall have Power to regulate Commerce with foreign Nations, among the several States, and with the Indian Tribes.
Section 10
No State shall enter into any Treaty, Alliance or Confederation; nor shall State enter into any Agreement or Compact with another State, or with a foreign Nation, or with the Indian Tribes, without the Consent of the Congress.
Section 11
The Congress shall have Power to declare War, to issue Letters of Marque and Reprisal, and to make Rules concerning Captures on Sea and Land.
Section 12
The Congress shall have Power to grant Letters of Marque and Reprisal, and to make Rules concerning Captures on Sea and Land.
Section 13
The Congress shall have Power to suspend the Privilege of the Writ of Habeas Corpus, when in Cases of Rebellion or Invasion the public Safety may require it.
Section 14
The Congress shall have Power to punish any Person who shall violate any of the foregoing Provisions.
Section 15
The Congress shall have Power to propose Amendments to this Constitution, which shall be valid in all Parts of the United States, when ratified by three fourths of the whole Number of the States, or by three fourths of the Legislatures of three fourths of the whole Number of the States, or by Conventions in three fourths of the whole Number of the States, or by any two of the three Modes.

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THE APOSTOLICAL CONFESSION

I believe in God the Father Almighty Maker of Heaven and Earth
Father of our Lord Jesus Christ Jesus Christ who was born of the Virgin Mary
and was crucified for us and rose again the third day from the dead
and is now seated at the right hand of God the Father our Lord Jesus Christ
who will come again to judge the living and the dead I believe in the Holy Spirit
the Lord the Giver of Life who proceeds from the Father and the Son
who with the Father and the Son is worshipped and glorified who speaks
in the Church by His Word the Ministry of Bishops and Pastors
and who sanctifies and governs the Church by His Word and Sacraments
I believe in the Holy Catholic Church the communion of Saints
the forgiveness of sins the resurrection of the dead and the life of the world to come
I acknowledge one Baptism for the remission of sins I expect the resurrection of the dead
and the life of the world to come Amen

Influence

Influence of the Holy Spirit, as we ought, that so few have Assurance. And now, for the Close of this Discourse, let me ask you a few serious Questions, which in many Books you may find more largely insisted on.

First, How hard you Affected to Sin, deliberate Sin, against God? Don't you dread and fear it more than formerly? Are you not more ashamed of it, of the Baseness, Ingratitude, and Disingenuity of it, as against the Holiness, and against the Grace and Love of God? Would it not be a harder Image to draw you to a deliberate Sin against God, than he or others do, so persuade you to commit a known Duty, such as Closet Prayer, &c.

Secondly, What is your Judgment and Opinion concerning God, and Christ, and Holiness, concerning the Holy Scriptures, and the Gospel, and of Salvation, by Faith in Christ? Is it not more your Desire, and Choice, to have your Portion, in both Worlds,

with those that believe in Christ, and follow Him, as their only Saviour? Resolving to adhere to revealed Christian Religion, let *Angels* and *Devils* fall as they please, and venture as they will? Are you not endeavouring with success to be more established in the great Foundation-Truths of Christianity? *Secondly*, Don't you find some Growth, Progress, and Improvement, in Holiness, by being more confirmed and established in the Truth of the Principles of Christian Religion? And don't you desire and endeavour more, to know, and do the Will of God? To please and serve, and obey Him better? Is it not your Comfort and Pleasure, to honour God, and be kept near Him, to worship and adore Him, and have Communion with Him? To be found in the way of your Duty, and to keep an undimmed Conscience? And is it not your Grief, on the contrary, when, by Temptation, you neglect your Duty to God, and fall into Sin? *Fourthly*,

Continuing Alliance? &c. 59

Firstly, As to the Church of Christ, whether Internal and External of One in the World, are you not Joyful, when you hear that real Godliness is any where reviv'd? That the Oppressed, Persecuted Churches of Christ, are deliver'd and re-form'd? That Truth and Holiness, Pure Worship, and Holy Conversion, does prevail and spread, and get ground, in any part of the World, or of the Nations? That open Wickedness is suppress'd, and the Mouth of Iniquity stopp'd? &c. And on the contrary, don't you mourn for other Men's Sin, as well as your own, and for God's Disgrace, by National Provaness, and Political Crime? And are ready to give what Assistance you can, to promote Reformation?

Finally, How are you Affected towards such as are truly Serious and Religious, tho' of different Denominations, in several things from you? Do you love the holy Image of God, where ever you can discern it? Can you

1 2 heartily

heartily embrace All that love the Lord Jesus in Sincerity? But for such as Deface God, and Dishonour Christ, and the Gospel, and live in open Rebellion against Him, don't you, from your very Hearts, dislike such? you would not, you do not, chuse familiarity with them; you would not live or dye with them? You have made another Choice, as to your Portion, Way, and End.

Sixthly, Can you bear to have your Consciences search'd? Are you content, to have your closest Lusts discover'd, your most belov'd Sins struck at, by the Ministry of the Word? So that, there is no Iniquity but you would know, and hate, and part with? And are most of all desirous, to mortifie and overcome the Sin which you did once most love; and that did, or doth, most easily besee you? But 'tis your daily Burthen, that your Victory is so imperfect, and your daily Care is to watch against it.

Seventhly, Can you bear to have your Lusts search'd? *Lastly,*

Concerning Assurance, &c. 61

and Lastly, Is it not the Desire, Purpose, and Resolution of your Souls, tho' you have not Assurance, (and supposing you never had it, and never should,) that yet, by the Help of God, you will be true to your Baptismal Covenant, to be faithful Followers of Christ, as long as you live, to deny all Ungodliness and Worldly Lusts, to live Sobriety, Righteously, and Godly, in this World, seeking Glory, and Honour, and Immortality, by Jesus Christ, in hopes of Eternal Life, depending on no other Saviour; looking for Acceptance with God no other Way, but only by the Merit, Blood, Sacrifice, and Righteousness, of our Lord Jesus Christ? This you unfeignedly Resolve and Purpose, and accordingly, (notwithstanding your Doubts and Fears) you have held on for some time in such a Course, and, by the Grace of God, do intend still to hold on, whether you have Assurance or No.

To

(2) > A Sermon of Consolation

To all of You, my Brethren, who
are truly my dear Brethren: That
all, or any thing commendable of this,
is a singular part of your Christian
Faith: I only say, that Peace and
Comfort belongs to you. The beatifi-
cation of Faith, the Reality of it,
as much as the best Voice: To
be able to say, is it true an Evi-
dence of, that, as to the whole and
You may lift up your Head with
Hope, and rejoice the Lord to be
your God; you may come to the
Lord's Table with Cheerfulness and
Thanksgiving. I do, in the Name
of my Great Master, invite you: I
doubt not but He will bid you Wel-
come. I do so, as much as I can
think of, may well say, Amen.
O let us all join in begging His
Gracious Presence: That He would
meet us here, and in every part of the
City and Country, where this Holy
Feast of the Supper of Christ, shall
be celebrated to Man's Edification.

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O that He would display the
Banner of His Love towards Us,
and Seal His Covenant Promise,
with all the Sweetness, and Joy
of His Salvation, unto our Souls!
O that He would speak by His
Holy Spirit, to our Spirit, with
such a Powerful Voice, as shall
make us hear, and feel it, that it
is *His own* saying, Son, or Daugh-
ter, be of good Cheer, thy Sins
are forgiven thee. **I AM THY**
GOD, I have loved thee with an
Everlasting Love, I have accepted
thee for mine; I have blotted out
all thy numerous, heinous Trans-
gressions, and will remember 'em
no more; *I enter'd into Covenant*
with thee, and thou becamest mine;
and I am not ashamed to be cal-
LED THY GOD, *I will never, never,*
never, leave thee nor forsake thee,
but Guide thee by my Counsel, and
afterwards receive thee to Glory.
Amen.

F I N I S.